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*Piratical Acculturation.* W. J. MCGEE. *Ibid.*, pp. 243-249.

The four stages or phases of acculturation are sketched by Professor McGee, as follows: "The *first* phase is characteristic of savagery; it is expressed in the imitation of weapons and symbols, with the esoteric purpose of invoking new deities; it may be styled *martial* acculturation. The *second* phase is characteristic of barbarism, though arising earlier and perishing later; it is expressed in semi-antagonistic mating between tribes, with the initial esoteric purpose of strengthening tribal pantheons; it may be called *marital* acculturation. . . . The *third* phase is characteristic of civilization, though it begins in barbarism and plays a role in enlightenment; it is expressed in interchange of goods with the purpose (at first esoteric and afterwards exoteric) of personal profit or gain; it may be designated *commercial* acculturation. The *fourth* phase is characteristic of enlightenment, though its beginnings may be found much lower; it is expressed in the spontaneous interchange of ideas for the purpose of increasing human power over nature; it may, provisionally, be styled *educational* acculturation." The first two phases are essentially piratical, the last two essentially amicable.

A. F. C.

*The Factors of Heredity and Environment in Man.* D. G. BRINTON. *Ibid.*, pp. 271-277.

After pointing out the divergence of scientific opinion upon the subject (Lombroso says "*milieu* can annihilate all ethnic traits," while Collignon holds to hereditary transmission of anatomical peculiarities," together with "a difference of brain, revealed by a special direction of the thoughts and the display of special mental powers"), Dr. Brinton emphasizes the fact that "the progress of man is his progress of gaining independence from nature, of making her forces his slaves, and not leaving them his masters"—hence "the dependence of man on his environment is not a fixed quantity," for "in the most favored spots to-day it is reduced almost to a zero, so far as its influence on man's higher, soul-life is concerned." Besides there are two psychical elements, temperament and character, which "are largely independent both of heredity and environment." Temperament, Manouvrier calls "the determining cause of the intellectual and moral traits of the individual," and character is "the essential personal element in humanity." It is neither inherited nor acquired, and "it probably begins with the very inception of the individual life;" while "in its essential traits it forever bides the same, resisting all external agencies;" it is that "which in the last analysis [as Wundt demonstrates] prompts the decisions, guides the actions, and carves the destiny of men and nations." The theories of atavism are weaker to-day than yesterday, and the advances in the study of cellular pathology have won whole territories for variation and the heredity of acquired characteristics. The peculiar traits of races may be pathological, the result of that perfect adaptation to one environment which brings in its train unfitness for any other. "Blood will tell," it is true, but just as much temperament and character.

A. F. C.

*Familiäntypus und Familienähnlichkeiten.* Graf THEODOR ZICHY. Correspbl. d. deutschen anthrop. Ges. (München), 1898, (Vol. XXIX), S. 41-44; 51-54.

An interesting study of the features of the Hapsburgs and the Bourbons. The author concludes: 1. Nearly everybody has the features of some near ancestor, but the whole series is necessary for perfect orientation. 2. An inherited family type is not infrequent,

but by no means the rule. 3. Between children of the same parents resemblances are frequent, but mostly only during youth. 4. The resemblances between parents and children are most noticeable in the youth of both. 5. Here and there very striking resemblances to very remote ancestors occur. A. F. C.

*L'imitation dans l'Art.* FÉLIX REGNAULT. Rev. Sci., 4e série, Tome X (1898), pp. 335-336.

Art has all along its history been prone rather to imitation than to invention—the former is easier. Relics of imitation and repetition are to be found in the symmetries of classic art and architecture.

*Studien zur deutschen Weidmannssprache.* PAUL LEMBEKE. Ztschr. f. den deutschen Unterr., XII. Jahrg. (1898), S. 233-277.

A valuable discussion of the vocabulary of the German "hunter's dialect," with appropriate consideration of such words (*hetzen*, *Luder*, *naseweis*, *unbändig*, *Wildfang*, *Hundejunge*, *Hundsboje*, *wittern*, *stöbern*, etc.) and phrases (*durch die Lappen gehen*, *auf den Strich gehen*, etc.) which have passed into the literary language of the day, the student-language or other clannish forms of speech among the various social classes. It is interesting to note the influence of the "hunt" in a Mecklenburg dialect, where, e. g., the carouse after the hunt is called *Najagd*; a dance is *Klapperjagd*; distinguished people are *Hochwild*; *de lütt Iagd* ("little hunt") = when a player has many small trump cards; of an old maid they say *ut de jagdboren Jöhren is se rut* ("she's past her hunting time"). Many hunting proverbs are also noted. A. F. C.

*L'Éducation Rationnelle de la Volonté*, DR. PAUL ÉMILE LÉVY. Paris, Félix Alcan, 1898. pp. 231.

The thesis of this work is contained in the first sentence of the opening chapter. "We propose to show that it is possible to preserve our moral and physical being from many affections, and if any evil comes to one or the other to draw from our own nature relief or cure." The book is divided into two parts. (1), theoretical; (2), practical. The fundamental psychological law upon which the theory of autosuggestion is based is the fact that every thought is the beginning of action. The will acts more effectually when it acts unconsciously, or without effort, that is as a result of suggestion. Suggestion is of two kinds: suggestion from without, and autosuggestion; but there is no essential difference between these.

Many ailments of the body as well as of the mind are habits. Moral hygiene consists in the fixation in the organism of healthy physical and mental habits.

In the second part of the book many cases are given in detail of the cure by autosuggestion of emotional troubles, of habits, of functional disorders of circulation and digestion. While, according to Dr. Lévy, psychotherapy does not claim to be all there is of therapy, there are cases in which nothing can take its place, there are other cases in which it acts better than any other curative agent. And in all cases it is useful. G. E. PARTRIDGE.

*Moderne Nervosität und ihre Vererbung*, von CH. FÉRÉ. Arzt am Bicêtre. Durch Dr. Hubert Schnitzer, Berlin.

The book is chiefly a discussion of heredity as affected by nervous diseases. Féré asserts himself a follower of Darwin and an opponent of the Weismann theory of the continuity of the germ substance. His